441 various shapes were somewhat more common. Long lances and shorter throwing spears, both with fine, long iron
714 heads, were in use. Round rhinoceros shields belonging to officers were often ornamented carefully with brass or even silver or gold plates arranged in geometric patterns; circles; colorful velvet embroidery, granted as reward gifts for special bravery. Crown-like bands worn around forehead and skull, of gold, silver or lion-mane, were given to officers as decorations for bravery.

More lasting awards were available only in the form of "gult" fiefs.

701 Table 5: Land Tenure of Artisans and Chaplains.

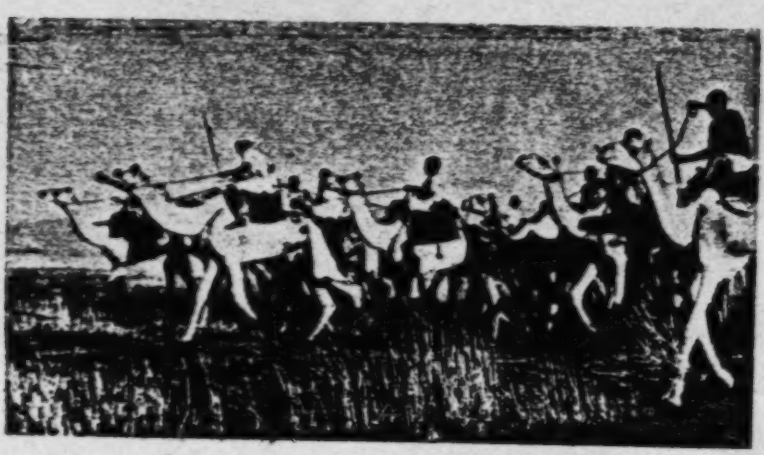
Title and Rank	Function	Reward in Land Tenure
bajirond (lit. treasurer)	(ethnic-origin) quartermaster, chief of artisans	"rest-gult" lands, inheritable.
qēs (priest)	army chaplain, carrier of sacred "tabot" (representing home church, and symbolizing the ark of the ancient Israelites.	"rest-gult" land, given to parish church.

725 The Amhara army on the march (or any Abyssinian army) has been described as resembling a migrating people rather than a disciplined-looking army. Supplies and equipment crawling over the landscape on donkey or human carriers, might amount to two-thirds of the army. Servants, priests, women and children, household utensils, cattle and sheep, huge jars of beer, etc., seemed to surround the main military caval-

552 A favorite horse name was "Abba Dulla" (lit. father of a tough weed), named after a weed that is difficult to uproot, and that regrows despite efforts to the contrary.

●714 Although rhinoceros shields have not been used for at least 20 years and with them has gone the job of the personal shieldbearer, the term "gashay"(my shield) is still used appealingly toward any male protector or paternal figure, especially by young men or by women of any age. Conversely, an older man may refer to his junnior trusted aide as "gasha jägrey", my shieldbearer.

579 Banditry (shefta), much reduced in recent years by harsh measures requiring the use of the army and capital punishment, still appears occasionally as a form of social protest. In the past, when a minor nobleman felt unjustly treated by a feudal superior, e.g. passed over in promotion, he would often "take to the bush" with his retainers, pillaging and even murdering, hoping that his ferocity would either intimidate the ruler of the province to negotiate with him, or arouse his desire to re-enlist so brave a bandit. Guerilla activities during the Italian occupation by these Amhara "arbañ-ñoch" (lit. patriots, self-styled), led the Italians to attempt negotiations on several occasions. It was difficult to demobilize some of the disappointed, irregulars, some of whom turned shefta after the war. Since then, peasants short of cash or unhappy about parting with much produce at tax-paying time, sometimes turn into highwaymen temporarily. It is the duty of the rural, non-uniformed police ("näṣh lëbash), the "thiefcatchers-



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Camels flattening landing ground at Matahal

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Captain Pilkington's Wallos on parade, October 1941

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Men of Gaint [Facing p. 6]

4: Alvarez M-5 (1520-1526) 1881
MP5 Amhara MP5

These Nobiis are neither Moors, nor Jews, nor Christians. [721]
It is said that they had been Christians, and had lost their faith, and are thus without any faith. They say that there is among these Nobiis much fine gold. They said that but a short time ago they had killed a son of the Barnagais, and that he wished to go and avenge his death. I heard say that in the frontier districts of these Nobiis there were four or five hundred horsemen, very great warriors, and that it is a country very well supplied with provisions, and it cannot be otherwise because it is on this and the further side of the Nile, which they say is a very fertile country. The proclamation said that he would set out in fifty days from that time: but up to this there had been no muster nor movement of arms. This would be because in the country there are not many, and few people possess them except the Chavas, who are the men at arms. These [411]
men have javelins, bows and arrows. These great lords
have a few swords, hangers, and shirts of mail (not many of [714] ●
them). On the occasion of this little revolt, the Barnagais asked the ambassador for swords, and the ambassador gave him his own, which he wore on the road, and which was very good, and he still persistently begged another rich sword with ornaments which he carried with him, saying he wanted it for the war he was going to make, and the ambassador not being able to excuse himself, it suited him to buy another from his companions with gilt ends and a velvet scabbard, which he gave him instead of his own. And in the house where we kept our goods, and where our Portuguese slept, which was a house without doors, on the following night they stole from them two swords and a helmet. All this would be on account of the war.

[pp. 66-400 have not been processed for the files.- Analyst]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

Political and Military Organization (prior to 1942)

*121 571 The Amhara political system was based, as has been suggested, on an interlocking hierarchy of patron-client relationships. Given the tremendous importance of domination and deference in such relationships, the demands made upon an inferior by his superior seem virtually unlimited. Nevertheless, [642] the system as a whole was characterized by a high degree of decentralization and laissez faire, and there were safeguards for protecting the rights of individuals at all levels.

*121 651 641 The basic dimension of constraint concerned the imposition of taxes of various sorts. The original meaning of the verb "to rule" in Amharic (*nag-gasa*) is "to collect tribute"; and this was the primary activity of rulers at all levels. As we have seen, provincial rulers had to deliver an annual tribute to their overlords and the latter a tribute to the monarch; local rulers, in turn, obtained income from the labors of peasants and artisans, exacting both land taxes and tithes. Peasants working land which had been granted to a noble or church as *gult* were obliged to hand over the full produce of half their land to the landlords. In addition to paying these periodically collected taxes, the peasants were liable to have their stores confiscated when required to billet soldiers or subjected to raids by passing armies.

[666] The peasants were further required to furnish a certain amount of corvée labor each month to their rulers and landlords. This might be used for purely personal projects, like cultivating the lord's estates, or for quasi-public ones, *121 641 such as constructing a new church building. There was, finally, the obligation for every adult male who was not a member of the clergy to take up arms [701 689 under his local lord whenever a levy was proclaimed. Those who did not respond to such a call were subject to fines or other punishment as well as the [626] barbs of public opinion.

*121 701 [702] The military organization of the Amhara was highly individualistic. Unlike the Galla, the Amhara did not provide for the collective training of their warriors. Each man was left to learn how to fight by himself and to provide his own equipment. A man could become a "career" soldier when he came [714] of age simply by purchasing a shield; or he might prevail upon an established lord to arm him temporarily, with the promise of returning the equipment should he leave that lord's service. Similarly, there were no collective provisions for the supply of troops. Each man was left to fend for [705] himself, drawing upon the supply of grain he brought along and whatever booty he could acquire on the warpath; the preparation of his food was left to the wife or servant who accompanied him to battle.

*121 701 726 The conduct of a military operation exhibited a minimum of external constraint and discipline. Chains of command existed with respect to the general direction of troop movements, and the camping pattern was highly